

THE CHRISTIAN HERALD.

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FOR THE CHRISTIAN HERALD.

The account published in the last Number of the Christian Herald, of the state of the Indian Congregation at New-Fairfield, in Upper Canada, as given by the Rev. Christian Dencke, Missionary of the United Brethren, stationed at that place, is truly interesting. It shows that the chief object of his abode among them, as a Christian teacher, is answered. After the example of the Apostle Paul, he preaches "Jesus Christ and him Crucified," 1 Cor. ii. 2; and this gospel comes now unto them *generally*, it appears, as it did to the ancient Thessalonian church, "not in word only, but also in power, and in the Holy Ghost, and in much assurance," 1 Thess. i. 5. This will surely not be wondered at by any one who considers, that when Paul was called to preach the gospel among the heathen, he received the following remarkable commission from Jesus Christ, promising the very success that should attend his labours: "I send thee to the Gentiles, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me," Acts xxvi. 18:—that he afterwards attests; "my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power; that your faith should not stand in the wisdom of men, but in the power of God, 1 Cor. ii. 4, 5:—that he asserts generally "*the Gospel of Christ is the power of God unto salvation, to every one that believeth*," Rom. i. 16: that our Lord, with particular reference to the preaching of the gospel in the manner he has directed it to be preached, Matt. xxviii. 19, 20, has given to all his servants the promise, "Lo, I am with you alway, even unto the end of the world," Matt. xxviii. 20:—and that he had previously declared, through the prophet Isaiah, "my word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it," Isaiah, lv. 11.

The number of Indians residing at New Fairfield, who are Mr. Dencke's daily hearers, and conform to the rules and regulations by which they are constituted a Christian community, is at present one hundred and eighty. Besides these, there are many other Indians who have been, and still are, at times, instructed by the Missionaries there, but who generally reside elsewhere.

The Indians of that town are nearly all of the Delaware and Monsy tribes. Mr. Dencke has, with the greatest diligence, devoted himself to the learning of their language, the knowledge of which he has acquired *grammatically and critically*. After his first year's abode among them he could express himself with much fluency in it, on all ordinary subjects. But for many years past, they

have considered him a perfect master of their whole speech, and have willingly listened to his sermons to them, which were always delivered without the intervention of an interpreter. It will naturally be supposed, that the facility and correctness with which he is now able to address them tends much, under God, to endear him to them, and make his labours useful. He is now about forty-three years of age. *Mrs. Dencke*, who has lived about fourteen years among the Indians, speaks their language as readily as her husband, and is very useful among her sex, particularly by the instruction which she gives in the Indian school.

Mr. and Mrs. Dencke have, from apostolic principles merely, there is every reason to believe, (2 Cor. v. 13, 15,) endured many hardships and privations among their flock, particularly during the late war, when their town was burnt, and all their property was destroyed, or taken from them. They then also lost nearly all they had among the Indians, except the clothing which they wore at the time. But they at no time forsook their congregation; they assiduously continued their instructions to them at their encamping places in the forests; and availed themselves of all the means in their power, through their influence with benevolent Societies, to mitigate their sufferings, and to promote their temporal as well as spiritual comfort. It will easily be believed, that the faithfulness, and affectionate attention to the welfare of their congregation, which they were then, in the way of God's mysterious providence, particularly called upon to exercise, was calculated to impress even the most savage hearts with respect for them personally, as well as for the gospel which they preached to them. It appears, from a series of letters since received from Mr. Dencke, that these severe trials were preparatory to that general effusion of the Spirit upon his congregation, which they now so happily experience. Oh how favoured is such a Christian church, collected from among *savages*! How must the hearts of pious Missionaries rejoice, who "as labourers together with God," after many and severe trials, are privileged, as Mr. and Mrs. Dencke now are, to be witnesses of such distinguished grace and mercy, bestowed upon those who have been so long the objects of their tender parental care!

A particular providence of God ought also to be noticed, in the circumstance of our receiving this truly pleasing account from a portion of the Delaware tribes just at the present time, when the Managers of the American Bible Society are about sending to that nation of red brethren parts of the Holy Scriptures translated into their native language. It furnishes a very pertinent and happy answer to the questions which have been raised by some persons among us: Where are the Indians for whom it is worth the while going to the expense of translating the Bible into their barbarous dialects? Who will be able, or desirous, to read the Scriptures in the tongue of the Delawares? Delawares! Yes, God be praised, there are such Indians. Behold the Indian settlement at New Fairfield, County of Kent, Upper Canada. They have been prepared, by pre-

vious instruction, to read and understand the Scriptures in their own language ; and *Mr. Dencke, their Missionary for eighteen years past, assures us they will receive the gift of any part of the word of God, printed in their own tongue, with the warmest gratitude ; and will make diligent use of it.* Besides these, many other Indians who have been taught by the Missionaries of the United Brethren, would, it is known, thankfully partake of this benefit ; a part of whom reside, under the care of the Rev. Abraham Luckenbach, at Goshen, Tuscarawas County, Ohio. Ought we not also to indulge the hope, that, as Societies for the propagation of the Gospel among the heathen are increasing among other denominations, both in number, in means, and in the energy which they display—who have sent Missionaries too among the aborigines of this country, whose labours are blessed—there is ground to expect, that similar endeavours of the Managers of the American Bible Society, agreeably to their constitution, in behalf of the Indian tribes, will be more and more called for ? But the views of the Managers on this head are fully explained in their own second annual report, which is now before the public.

It may be proper to add here, that “the history of the Mission of the United Brethren among the Indians in North America, in three parts, by Geo. H. Loskiel, translated from the German by “Chr. Ign. Latrobe ;” is to be had at No. 104 Fulton-street.

BENJAMIN MORTIMER.

New-York, July, 1818,

From the Religious Remembrancer.

GOOD NEWS FROM NEW-ORLEANS.

In presenting to our readers the following extract of a letter from the Rev. E. Cornelius, it is with pleasure that we prefix the Christian tribute of Mr. Larned to this evangelical servant of God. This pleasing testimony of Mr. C's exertion to promote the Redeemer's cause is from Mr. Larned's communication to the 'Board of Missions of the General Assembly of the Presbyterian Church in the United States:—

“Rev. Elias Cornelius, acting under the authority of the Connecticut Missionary Society, had reached the city about three weeks before myself: And, conformably with a mutual understanding previous to leaving the Eastern States, had bent all his efforts towards effecting my permanent settlement. To say that his disinterested views and unwearied exertions have endeared him most strongly to my heart, would only express my individual feelings. For the rest, I will add, that if the Great Head of the church is opening for New-Orleans any prospect of moral or religious improvement, that improvement cannot fail, with those who appreciate Christian endeavour, and especially in the eye of Omniscience, to be associated with the name of Mr. Cornelius,

Extract of a Letter from the Rev. Elias Cornelius to the Editor of the Religious Intelligencer, dated New-Orleans, March 30, 1818.

MY DEAR SIR,—I have long intended to write to you, but the necessity for ministerial labour in this city has prevented me. I have never yet indeed seen a place in which a good man might not find work enough to perform. But in New-Orleans such a man will find a field of usefulness, more extensive, I believe, than any other in the United States of the same population. Its local situation, pre-eminently important in a commercial point of view, renders it equally so in its moral character; and more than this, I can say it is a field already white unto the harvest. The American part of the population are as ready to promote religious institutions as the same number of citizens on an average in any other city of the United States. This has been very clearly proved within two months past. A new congregation has been formed, and a subscription to the amount of 15,000 dollars already made for the erection of a church, the whole expense of which is estimated at thirty-five or forty thousand dollars. The Rev. Sylvester Larned, recently from the Theological Seminary at Princeton, and of whom I think it may be affirmed with truth, there is not a more worthy, a more able, or more eloquent young minister in the United States, has been invited to settle as pastor, with a salary of four thousand dollars annually. The invitation has been accepted; and I trust I am not extravagant in saying, that the fact deserves to be hailed as the signal for a great extension of religious influence, not only in this city, but in the adjoining region. It is certain, that the moral aspect of this region of our country is improving with wonderful rapidity; and when we reflect on the influence which Louisiana now has, and is destined to have to a much greater extent, from its accumulating and unrivalled wealth, it cannot but excite our gratitude to God, that he is also providing the instruments for its moral and religious improvement. There is a band of real Christians in New-Orleans; and very many, I assure you, who lend their influence and their property to the cause of religion and humanity with as much cheerfulness, and with more liberality than is usual in the northern states.

In regard to myself, I can say that I never laboured with more satisfaction, and with greater hope of usefulness, than I have the past winter in New-Orleans. The field is indeed wide, and the work to be done immense. But this I regard only as a motive to greater exertion.

E. CORNELIUS.

The following is an extract from the official communication of Mr. Larned, alluded to in the paragraph prefixed to the above letter:—

“After procuring from the Legislature an ‘Act of Incorporation for the First Presbyterian Church and Congregation in the city and parish of New-Orleans,’ a meeting of persons friendly to the object was called. From them I received an invitation to remain as their

Pastor, accompanied with the offer of a sufficient annual compensation, and a promise of erecting a place of worship without delay. With this invitation, predicated on such conditions, I signified my willingness to comply; and should I be permitted to visit New-York during the ensuing summer, I shall prepare it in the form of a call, and prosecute it accordingly before my Presbytery. A subscription has been circulated for purchasing a lot for building a church; and the present result is, that the Trustees have secured the first, at the price of \$10,000, and have a balance left of \$5000 to \$6000 for erecting the edifice. Every week, however, is augmenting the amount of this last sum. An estimate has been made of the probable expense of the whole undertaking—and, exclusive of the lot and steeple, it is supposed that \$30,000 will be necessary to complete a brick church, of the general dimensions of 90 feet by 60, more or less, and constructed, for the most part, on the plan of Dr. Mason's in the city of New-York. To such an object in this town, donations must necessarily prove inadequate; it is contemplated, therefore, to make up the final deficiency of funds by a loan from one of the banks, or from individuals, until a sale of the pews can effect a redemption of the money. Were it necessary that I should say, in many words, what the efforts in allusion will probably amount to, when they shall have ripened into some sober and certain results, I could only remark, that the prospect is at present highly encouraging. There are circumstances, however, which have a bearing on the subject by no means favourable—Among which I mention, in the first place, that any undertaking directed so decidedly as our own to the advancement of religion, cannot proceed so actively in a very low as in a flourishing state of general piety; in the second, that a large proportion of monied Americans here, are already enlisted in behalf of the Episcopal church; and in the third, that young men, and particularly young merchants, from whom the support of our contemplated establishment will be chiefly derived, have generally come to the city for temporary purposes, and on this account feel but a short-lived interest in its public institutions. But on the whole, I cherish a belief, reciprocated, I am confident, by the congregation as a Body, and by their Trustees, that the day has at last arrived, when a Second Protestant Church will lift its spire to Heaven! and shield our city, in something more than a natural sense, from judgments which it has too much reason to apprehend. For the present, I am accustomed to preach on every Sabbath morning at a commodious room fitted up by Mr. Paulding, a Baptist gentleman; in the evening, at the Episcopal, or as it is commonly styled here, the American Church. At the former of these places, also, I hold a regular lecture on Thursday evening; besides which, there is a prayer meeting on the morning of every Wednesday for our own sex, and of every Friday for females. As it becomes a part of my report to speak of the disposition exhibited towards the public exercises of worship, I am happy to state, that it has exceeded my most sanguine expectations. Mr. Paulding's

room, which seats about four hundred persons, is almost uniformly, and very often uncomfortably crowded; and during the afternoon's service in the Episcopal church, containing 1000 to 1100 seats, I have frequently seen persons compelled to leave the house for want of accommodations. And it is but justice to the American population, who, however little they are inclined to religion, claim a very considerable exemption from the immoralities chargeable on the city at large—it is but justice to say, that I have never witnessed more decorum of conduct, or more solemnity of attention, than I have found among them on every occasion of worship. From a determination which I long since formed, and to which I have rigidly adhered, of preaching the truth, without withholding, abridging, or embellishing the severest doctrines, I have experienced less difficulty than I expected. And I rejoice in an opportunity of saying, that four or five instances of serious inquiry have occurred, as if to prove, on the part of God, that it can never be necessary for the good of His Church, to halt between two opinions in the pulpit.

From the Religious Remembrancer.

MEETING AT DELHI.

In former numbers of the *Remembrancer*, we presented to our readers some account of an interesting meeting of Hindoos, at Delhi, to read the Sacred Scriptures; in addition to which we doubt not but the following letter from *Anund Messee* to the Rev. Mr. *Fisher*, and also the extract of Lieut. Macdonald's letter, will afford pleasure.

ANUND MESSEE'S LETTER.

Delhi, May 12, 1817.

"Oh! Father of my religion! reverend Sahib! may Anund Messee's respectful salutation reach your presence! The account of my proceedings is as follows:—

"With the blessing of God, I arrived among those people to whom your commands sent me; but did not meet with the whole of them, as they were principally scattered about in different directions, having returned to their respective occupations of trade, &c. But I succeeded in finding about twenty or thirty; and, in several of the villages in which these few resided I preached to them the word of the blessed Christ: and they, on hearing this word of Jesus, were filled with joy, as having found God. They all showed me great love, and exclaimed 'You must always stay with us, and dwell in our villages; teaching us the worship of Jesus; and we will learn.' I showed them Mr. Corrie's Translation of the Church Liturgy, which some of them copied; and they told me that after the rain, in the cold weather, they intended again to assemble at Delhi. I explained to them the nature of Sacrament and of Baptism: in answer to which they replied, 'We are willing to be baptized, but we will never take the Sacrament. To all the other customs of Christians we

are willing to conform, but not the Sacrament, because the Europeans eat cows' flesh, and this will never do for us.' To this I answered, 'This word is of God, and not of men: and when he makes your hearts to understand, then you will properly comprehend it.' They replied, 'If all our country will receive this Sacrament, then will we.' I then observed, 'The time is at hand when all the countries will receive this word!' They replied, 'True!'

"I am rejoiced to learn that Mr. Henry and Mr. John are coming to Delhi. May my respectful salutations reach your presence! If you come to Delhi you will see these people."

A letter to the Secretary of the Society is just arrived from Mr. Thomason, dated Calcutta, July 19, 1817, inclosing an extract of a letter from Lieutenant Macdonald, dated Delhi, June 20, written in answer to Mr. Thomason's inquiries respecting these people.

This extract follows:

"I have conversed with Anund Messee on the subject of the interesting meeting in the Tope, near Delhi. At this season of the year you must be aware that it must be next to an impracticability for me to travel to the respective villages of these people for the purpose of making such investigation as would enable me to speak decisively on the subject. Without such a personal inquiry you will be further aware how utterly incompetent I must be to judge what progress they have made in the knowledge and understanding of the Word of God.

"Several of these people came to Delhi in the course of last month, for the purpose of laying a complaint before the Resident respecting some acts of oppression under which they had been suffering. Anund Messee brought them to us. Lieutenant Tompkins and I conversed with them; but their minds were so full of grievances, that at first they could speak of nothing else. We discovered however, after some more conversation, that they were eagerly desirous of instruction, and had already heard some tidings of good. This was the impression left on my mind by their visit. I regret that I omitted to make any memoranda of the exact particulars of our conversation; but such as above said was the impression left on my mind, viz. that they had seen and had heard the Gospel, and are willing to receive further instruction.

"Every inquiry shall be made. Mr. Fisher will accompany us on a tour which we purpose to make to the different villages, about the termination of the rains: meanwhile I will endeavour to prevail on some of the people to visit Delhi, and will acquaint you with the result."

OTAHEITE.

Extract of a Letter from Mr. Bicknell, Eimeo, dated 12th August, 1816, to the Rev. Mr. Weston, Sherbourne.

DEAR SIR,—Bless God with us, because he hath done great things for the people among whom we labour. At length superstition and

idolatry are done away, and the Areoi Society is also at an end. Their gods are burnt in the fire, and their children are saved from death. You know that where the Gospel comes with power, it always works a change for the better in man.

" Blessings abound where'er he reigns,
" And all the sons of want are blest."

I have lately been twice round this island, preaching the Gospel, and have just returned from a preaching tour round Taheite. There are about 700 people on this island who have embraced the Gospel, beside about 500 who are with us. In every district they have built a place of worship, in which they have prayer thrice every sabbath-day, and once every Wednesday. Almost every house has family worship daily, and most of the people retire for private worship (in the bushes) twice and some three times a-day.

At Taheite there are about 3000 who have turned from idols, and who now call Jehovah their God. They have built about 50 places of worship, in which they pray as they do here. They teach each other to read and write, and they learn very quickly. Many teach others the catechism. The king writes better than any of us.

At Huaheine, Raiatea, and Borabora, we believe there are nearly 4000 people who embrace the Christian religion, although they have no instruction at present, except by the books which we send them. They are frequently sending messages to us, requesting us to come and teach them.

[We are indebted to a worthy member of the Society of United Brethren for the following remarkable account of the work of the Holy Spirit in the heart of a Mahomedan Nobleman.]

Extracted from the Memoirs of the late Brother Winiger, who with several other Missionary Brethren, resided, about 30 years ago, a considerable length of time in Egypt.

One day, for recreation's sake, we entered (Brother Winiger writes) a large and beautiful garden, situated on the river Nile. The proprietor of it, an Aga, richly attired, saluted us in a very friendly manner, and inquired whether all of us were Brethren, and of one and the same religion? Being answered in the affirmative, he turned towards me and said: "Why dost thou wear a beard, and thy brethren wear none? Surely thou art a priest." He would not give credit to my assertion, when told I did so merely for convenience sake, but reiterated, "Thou art a priest; do not detain my soul! I have prayed to God Almighty that He would suffer me to become acquainted with a man who could tell me what I must do to be saved; and God has given me *this* answer—that a man would one day enter my garden, and he would tell me what I should do. *Thou* art the man; I'm sure of it; so now only speak out thy mind freely!"

I replied that it was out of my power to tell *him*, a Mahomedan, what he must do to be saved; he might consult the clergy of *his* religion on this head. He rejoined, "I am thoroughly convinced that myself, as well as all the followers of Mahomet are not walking in the right way. There must be a something else whereby we are saved, and thou must tell me in what that consists." He added, "I am well aware, that our conversation will be death to us if the news of it transpire; however, do not fear, thou art dealing with an honest man—the secret shall not escape my lips!" While he spoke this he was so much affected that myself was also sensibly moved by it.

"Well then," said I, "I will tell thee what a *Christian* must do to be saved."

He now conducted me under the shade of a fig-tree, saying, "Come, thou man of God; here, where I have prayed to God so often, thou shalt tell me what I shall do!"

During silent aspirations to my Saviour for his aiding grace, I gave this ignorant man a concise account of Scripture history till to the crucifixion and ascension of our Lord. He listened with profound attention, and on being informed that Jesus had re-ascended up to heaven before the eyes of his disciples, he raised his hands towards heaven, exclaiming, "O Jesus, thou who sittest at the right hand of God, have mercy on me! be *my* Saviour also!" Several times he repeated this prayer, with eyes overflowing with tears; and the Saviour of sinners deigned to grant unto this sinner, crying for mercy, a lively sensation of his peace, and a saving view of his atonement for lost human creatures. Repeatedly did he exclaim, with heartfelt emotion, "Yea, Lord Jesus, I behold thee with thy wounds; now I am permitted to call thee *my* Saviour too!" During this interview myself was also pervaded by a happy sensation of the gracious presence of Jesus.

Next morning, before daybreak, this Turkish gentleman appeared with a numerous retinue at the door of our house, which at the first greatly disconcerted us. I ran up to him, inquiring "What art thou about, to fetch so many people along with thee?" He replied, "These are my *mamelukes*, (or slaves.) They are ignorant of the matter, and have received orders to await my return in the street. I could endure it no longer without seeing thee and thy brethren, and have not slept a wink all last night for joy." We had a very agreeable conversation with him, and conjointly returned our grateful acknowledgments to the Lord for the mercy he had shown unto him.

As long as we abode in Egypt this Turk remained faithful to the Lord."

CONVERTED MONGOLIANS.

From the London Missionary Chronicle of May last.

The Rev. Isaac Jacob Schmidt, of the Church of the United Brethren, and Treasurer of the Bible Society at Petersburg, has

transmitted to the Elders' Conference of the Unity a very remarkable account of the manner in which the study of the gospel of St. Matthew was, under the Divine blessing, made the means of conversion to two Saisangs (nobles or princes) of the Mongolians. The account is as follows:

"Having finished printing the first edition of the gospel according to St. Matthew in the Calmuc language, copies of it were sent to Siberia, to the civil governor of Irkutsk, Nicolai I. Treskin, a counselor of state to his Imperial Majesty, which he most judiciously directed to be distributed among the Selenginskish Mongols and the Chorinian Burats.

As the above mentioned governor, on distributing the translated Gospel, had required an opinion of the Princes of these people respecting it, they took all possible pains to understand its contents; which proved a very difficult task, as the Calmucs have a new, improved, and much more distinct manner of writing, invented by Arran Dschimba Chutuktu, but formed after the pattern of the Mongol letters; whereas the other Mongol tribes have retained the ancient characters, which have also been the original of the Mandshurish letters.

The commission to decypher the Gospel was now given to two Saisangs of the Chorinian Burats; who so diligently applied themselves to the work, that they were soon enabled generally to explain its contents to their superiors. This excited so much curiosity, that the Head Lama of the mongols, and the prince of the Chorinian Burats, each among his own people, of their own accord, made a collection amounting to upwards of 11,000 rubles, (550*l.*) which they placed at the disposal of our Bible Society, on condition that the Gospel of St. Matthew, and, if possible, other books of the New-Testament, might be translated into their language, and printed in their characters.

This gave occasion to several conferences, to consider how their wish might be complied with; and, at length, the matter being referred to a sub-committee, of which I was appointed a member, I proposed to send for one or two learned Mongols or Burats, to undertake the work; which being unanimously approved, Prince Galitzin sent a requisition to this effect to the civil governor at Irkutsk.

The choice of the Chiefs of the Horde fell upon the two Saisangs who had been already employed. The elder is called Saisang Nontu, chief of the tribe of Chuwalshay, of about 3000 males; and the younger, Saisang Badma, chief of the Charnagay tribe, having above 3000 males.

The two Saisangs soon set out from the Chinese frontier for St. Petersburg, and arrived here in the beginning of December, 1817. Passing through Moscow, they had the honour to be presented to the emperor, who encouraged them, in the most condescending terms, to proceed in the work. Here the Bible Society furnished them with a suitable lodging; and the care of them was committed

to me. They likewise brought recommendatory letters from the upper chiefs to me, expressing the great and anxious concern which they felt for the welfare of the two Saisangs; and declaring that they were the best and most sensible men among their people.

Having regulated their affairs in their new station, they commenced their labours with unbounded zeal. Before they began their translation they formed extracts of parts of different chapters, the meaning and spirit of which they could not understand. These they brought to me, and begged for an interpretation, which I gave them in the best possible manner I was able to do.

Here appeared the work of the Spirit of God, by the power of the gospel. They listened with silent attention: their countenances became serious: they gave no particular signs of approbation; but said, in a solemn tone, full of gentle emotion, that they now understood it. They visited me twice or thrice a week, always bringing their work with them; and at each visit I perceived their progress, not only in the knowledge, but also in the personal application of the gospel. The work of the Spirit of God in the hearts of these men having originated altogether with Himself, I left the whole entirely to Him, without intermeddling in the least.

I noticed with delight their growth in the grace and knowledge of Jesus Christ; contenting myself with explaining such passages of scripture as they could not understand, and giving my advice only when it was asked for. They were more especially pleased with those passages in which our Saviour declares his readiness to receive sinners, inviting the weary and heavy laden to come unto Him, and promising to give them rest. They were also forcibly struck by His parables; among others, by that of the householder who hired labourers into his vineyard, giving to those who came in the evening the same wages as those received whom he hired in the morning; which they regarded as having a special reference to themselves and their nation. The promise of Jesus, that before the end of the world, the Gospel shall be preached, *for a testimony unto all nations*, made a deep impression upon them. Some time ago they related, without any suggestion on my part, that whenever they prayed to their gods, as they have been accustomed to do, they felt very great uneasiness, as if they were committing sin. Another time they spoke as follows:—"We have been zealous followers of the doctrines of Shakdshamuni, and have studied the books containing them attentively; but the more we studied the more obscure they appeared to us, and our hearts remained empty. But in perusing the doctrines of Jesus we observed the reverse: for the more we meditate on his words, the more intelligible they become; and, at length, it appears as if Jesus himself were talking with us." Many speeches of this kind, all bearing testimony to that life among the dead, of which our Saviour speaks, John v. 25, occurred during my conversation with these men. It would be taking up too much time to enumerate them all.

I had frequently remarked that there seemed to be something upon their minds which they were on the point of disclosing; but

that they always suddenly checked themselves, and entered upon other subjects. A short time ago they brought me their translation of the 21st, 22d, and 23d chapters of St. Matthew. After we had completed the revision and correction of these chapters, they were, contrary to custom, quite silent; for, in general, they had various questions to propose, and required many explanations. At length I broke silence, by saying: "Well my friends, what have you to say to me to-day?" Upon this, the elder of the two, after an evident conflict with himself expressed himself thus: "We have lived in ignorance, and have been led by blind guides. We have followed the precepts of Shakhshamuni (the Fo of the Chinese) without finding rest. By God's mercy we have been chosen to translate the gospel of his Son into our language; and, for this end, have been brought into connexion with you. You have illustrated the things unintelligible to our darkened minds, in a direct and satisfactory manner. We acknowledge Christ Jesus to be our God and Saviour, and are determined to know none other; we have, therefore, made a resolution to leave our former superstitions, and to adopt the Christian faith.—What advice would you give us?" The young Saisang confirmed all the elder had said, as expressing his own sentiments.

This address was quite unexpected to me. I answered, that I certainly approved their determination, considering it as wrought in them by the Holy Spirit through the Gospel, and as, demonstrating the power of that gospel: but I asked them if they had duly reflected on what was required of a disciple of Jesus; that Christ does not promise his followers earthly happiness and honours, but rather reproach among men; and that he calls those blessed, who, for his sake, willingly and gladly submit to unmerited reproach. I reminded them, further, that this step would cause great sensation among their friends, and perhaps give much offence: I begged them, therefore, to examine themselves, as in the presence of Jesus, whether they were free from every thing that might prevent their becoming his entire property; for that He, who, in order to redeem fallen man, in mercy offered himself as a sacrifice once forever, and who thereby purchased us unto himself by his bitter sufferings, blood-shedding, and death, could not accept a heart devoted half to him, and half to sin and the world. The worst of all would be, if, after having become members of Christ's family by baptism, they should again choose to return to the old way; either on account of persecution and affliction, or out of levity and indifference.

They replied, that they had well considered these things; and that the words of Jesus himself, on this subject, had caused them no small anxiety and struggle. They mentioned, particularly, the parable of the sower, and the different kinds of ground upon which the seed fell; also the words of Jesus, Matt. x. 37, 38; likewise our Saviour's address to the youth, who would first go and bury his father—*Let the dead bury their dead*: further, what he says of himself—*The foxes have holes, the birds of the air have nests, &c.* But

they declared that it was their firm determination to be followers of Jesus, and to share in his reproach, if that were their lot; though they, at the same time, did not deny their wish that such trials might not befall them too soon, on account of their weakness in the faith. They said, the esteem in which they were held by their friends, and their influence, were considerable; and that it was their sincere desire, that many of their nation, being convinced, like themselves, of the truth of the gospel, might turn to Jesus; that they did not intend, as yet, to inform their friends of the change that had taken place with them; in order to prevent, as much as possible, all mistakes and prejudices during their absence; for that their nation imagined that, as soon as they became Christians, they must become Russians: (of which both they and the Calmucs have great horror :) that this idea was dreadful even to THEM, personally; for they did not wish to forfeit their nationality. They therefore hoped that the emperor would grant to them, and to all who might be converted, liberty as to their manner of life, so far as is consistent with the precepts of the gospel; and, more especially, that faithful teachers might be sent to their nation, to point out to them the truth, and to guide them in the way of salvation.

I approved their plan; but begged them to be quite passive, and take no steps on their part, but merely to state their ideas candidly to me, knowing that I loved them, and would therefore willingly do all in my power to serve them. As to the teachers whom they wished to have employed among their nation, measures would be taken to procure them; but that they should not forget to apply, in all their concerns, to Him, who loved them far more than men could love them; who had begun the good work in them, and would complete it, if they only obeyed his voice in all things; and who would find means to remove all external difficulties, if it were his will.

After this, I had two or three conversations with them, in which we spoke on several of the principal points of the Christian faith. These conversations gave them great pleasure: but they inquired, why I had not told them all this sooner. I answered: "You are, as yet but babes in Christ; and, with such, the pure milk of the gospel agrees best: as you grow in grace you will be able to bear strong meat, and will also receive it. But always recollect our Saviour's significant words—*Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven.* All of us, without exception, have frequent occasion to become as little children again; if we neglect doing this, we may indeed become learned divines; but we lose the spirit of the Bible, which reveals unto us our insufficiency and defects, and directs us to Jesus. You would thus be in danger of becoming such men as you have found the Pharisees and Scribes of old to have been, and now know a great number of your own Lamas to be in your own country.

Before I conclude, I will add a few words concerning their translation of the Gospel according to St. Matthew, in the Mongol language.

According to my insight and knowledge of the language, their translation is the best that can be procured. No European could have executed it so well; nor will any one be able to do it for a long time to come. These persons are not only most profound scholars in their vernacular and learned dialects, insomuch that they could explain the meaning of many words and phrases to me in a way in which I have sought for in vain among the Calmucs; but they are well versed in the language of Thibet, and can read the Thibetan characters with as much ease as the Mongolian. They immediately understood me when I spoke Calmuc with them; but, in the beginning, I found a difficulty in comprehending their meaning, partly on account of the great difference of dialect, and partly because they introduce so many guttural sounds in accented syllables.

I conclude my report with a fervent wish that this nation, and especially these two awakened Saisangs, may be an object of the serious deliberations of the Elders' Conference of the Unity, as well as of the prayers of all my brethren and sisters to whom the extension of the Redeemer's kingdom is precious. The harvest in the immense regions of the Russian Empire is truly great, but few, very few are the labourers. Surely the fervor which fills my soul, while I am writing this, will likewise inspire those who read the report.

I. J. SCHNIDT.

St. Petersburg, March 7, 1818.

MISSION AT MADRAS.

From the Missionary Chronicle, May, 1818.

Extract from the Journal of Mr. Knill, Madras, August 21, 1817.

This day a learned and interesting Brahmin called upon me. He converses fluently in four languages. Our conversation was on religion. I followed him, but he took shelter in all the old subterfuges of his forefathers. I found I could not do any thing with him. I felt very much for him. We drew closer together, our discourse was applicatory—we approached the dying bed, and stood on the threshold of eternity. I told him my views of myself as a sinner, and on whom my hopes were built for eternity—the tear started in my eye—he perceived it, his eye rolled, his lip quivered. I kept up the application. He shook: I said, What will become of your precious soul! O Sir, your soul, your precious soul! You have no atonement, you know nothing of a satisfaction suited to the character of Him whom we have offended. Jesus Christ alone can make atonement. He has made it, and obtained eternal redemption for all that believe. O friend! think of this, I beseech you. His countenance was altered. I was astonished and delighted, yet knew no further. A gentleman entered, and our conversation ceased. I left him, but pray that God may never leave him. He is a most interesting man. My heart

glowed even to rapture while I told him of Jesus Christ my Lord, and I should not regret coming to India, if it had been only to tell this man of Him whose blood cleanseth from all sin.

From the Boston Recorder.

MAINE MISSIONARY SOCIETY.

The annual meeting of this Society was holden June 24, in New-Gloucester.

The report gave a very interesting view of the operations of the society the last year. It was highly gratifying to the society as well as to the spectators, to hear from the missionaries themselves, accounts of the success of their labours in different places. At Bethel a very considerable revival crowned the ministry of Mr. Hilliard, who was employed as a missionary for some time in that place.

The receipts the present year amount to about \$1700 exclusive of considerable sums expected from the towns on the Penobscot river, which were not represented on account of distance. Capt. Ladd, of Minot, gave, himself, \$30, and Mr. R. Cobb, of Portland, \$50. While the members of the Society were happy in hearing of the success of their missionaries, they could not but be deeply affected with the cries of numerous fellow Christians, scattered through the wilderness, who are hungry and thirsty, and cannot be supplied. The Society, which at its commencement, was like a little stream, scarcely perceived, winding its course through the forest, has now become a powerful river. But the operations of this Society increase the applications for aid. Those who taste of her waters desire to drink again, and, like the woman of Samaria, bring others with them.

The officers of this Society for the ensuing year are the following:—Rev. Kiah Bailey, *President*—Rev. Eliphalet Gillet, *Cor. Secretary*—Rev. David Thurston, *Rec. Secretary*—Hon. Ammi R. Mitchell, *Treasurer*.

The missionaries will this year be instructed to establish Sabbath Schools wherever they labour, and to encourage stated meetings on the Sabbath, and the reading of suitable sermons when they are gone.

SUNDAY SCHOOL ANECDOTES.

A few days since, a young man, about 19 years of age, called at the British Consul's office, in New-York, and made himself known as one, whom, but a few years before, the Consul had taken into his own Sunday School, in the North of Ireland, as a poor, little, helpless, wretched outcast. No nuptial tie had consecrated the birth of this child of misery, baptized in tears.—No father owned him for a son. But the Sunday School was to him as a father, and a mother, and a sister, and a brother. The precepts of religion and

morality which he learned there have stricken deep root into his heart, have blossomed in beauty, and are now ripening into an abundance of fruit. He poured into the Consul's lap more than a hundred dollars, the little earnings of his bodily toil in this land of liberty, this asylum of affliction, to be remitted to his destitute mother, the forlorn daughter of shame and sorrow."

*Extract of a letter from the Rev. Justin Parsons, dated Pittsfield,
June 20, 1818.*

"I have opened six Sabbath Schools, (viz.) one in Pittsfield, two in Stockbridge, two in Bridgewater, and one in Hancock. In the whole there are about 500 scholars. In Pittsfield, where it was first set up, it begins to have some serious effects. The following anecdote may serve to illustrate the happy effect of these schools on the minds of children. Two little boys came to a blacksmith's shop to get work done; while the smith was doing the work he noticed the boys engaged in conversation the outside of the shop; he listened and found they were conversing on the deity of the Saviour. One says, Mr. — says, Jesus Christ is not God, only a creature." The other replied, "the Bible says he is God." (then run over the texts he had learned at the Sabbath School) now says he, "*which shall we believe, Mr. —, or God?*"

Monthly Extracts from the correspondence of the British and Foreign Bible Society, for April, 1818.

FROM CHARLES STOKES DUDLEY, ESQ.

Haddenham, near Thame, January 31, 1818.

SINCE my last of the 3d instant I have been engaged in forwarding the design of the Society in Lancashire, Warwickshire, Northamptonshire, Oxfordshire, and Buckinghamshire. I have had ample cause for humble gratitude to Him whose blessing has manifestly descended on the work.

It will afford the Committee pleasure, to learn that the interest excited in the important district of Liverpool and its vicinity, has extended to Manchester, Warrington, Chester, and other places, wherein measures are already adopting for the establishment of similar Institutions.

The Committee of the Liverpool Auxiliary Bible Society has been sub-divided into eight District Committees; one of which, composed of gentlemen connected with shipping, was specifically attached to the Marine Department. The deficiency of means for supplying sailors, resorting to the second port in the empire, with the Holy Scripture, had strongly attracted my attention; and it became an immediate subject of care, on the organization of the

Committee. In furtherance of this object, a general meeting of ship owners, captains, and sailors, was held in the noble Marine School, on the 13th instant, James Cropper, Esq. in the chair; which was highly interesting, and rendered still more so by the unexpected address of a *blind* sailor, who, in a touching manner, declared, that "no one was more suitable to second a motion for supplying seamen with Bibles, than a sailor who had been mercifully brought to a knowledge of the Bible, by the loss of sight!"

On the 20th I attended the public establishment of the *Northampton Ladies' Association*, in the County Hall, which was crowded to excess: Lady Althorpe has accepted the office of Patroness, and Lady Euston that of President, of this Association: and I anticipate the formation of several new Societies in that County.

On the 23d I attended two most interesting meetings at *Worton*, when a regular Female Association was established. The Committee will better appreciate this comparatively humble Society, when I say, that it embraces *fifty-six* villages within a circle of fifty miles, of which Worton is the centre. The zeal, cordiality, and christian animation with which the *peasantry* enter into the cause is truly delightful. A venerable old man, whose head was white with age, as he grasped my hand, exclaimed: "We have sent you 50*l.*, Sir, to buy Bibles for those poor foreign creatures; but we hope to do a great deal more this year. We have had *two thousand* Bibles and Testaments ourselves, and now we must think more about those poor folks abroad, whose souls are of as much consequence as ours." And *what* is it that has excited this fine, this generous, this British, this *Christian* spirit throughout the country? The simple, single, but majestic design to place the Sacred Volume of inspired truth in *every* hand.

On the 24th I met, by special invitation, the Committee of the *Oxford Ladies' Association*. The Countess of Jersey has become Patroness, and Lady Lock, Treasurer of the Association, which is proceeding with consummate prudence and vigilance. They have already about 1100 subscribers, and collected nearly 50*l.* in the first month.

Proceeding into Buckinghamshire, on the 27th instant, I attended the first public distribution of Bibles and Testaments, by the *Aylesbury Ladies' Association*, of which the Countess Nugent is Patroness, and Lady Mackintosh President. The meeting was held in the great County Hall, which was completely filled. This Association is proceeding most prosperously.

On taking a survey of the Auxiliary, *two* Branch Societies, and *eight* Ladies' Associations, which now ornament the Vale of Aylesbury, I rejoice to behold all flourishing, proceeding with regular and harmonious order, and productive of the happiest effect.

Extract from a Speech of the Right Reverend Johann Wingard, D. D. Bishop of Gothenburg, delivered at the Annual Meeting of the Gothenburg Bible Society, March 31, 1817.

ANOTHER year has elapsed since we last assembled at this place for the delightful and edifying object of concerting the most effectual measures for the diffusion of the Holy Word of God. Important indeed have been the events of that year, as well in the world at large, as in God's kingdom upon earth. If the better informed part of mankind previously languished under those shackles of tyranny which affected all their proceedings, the perturbation of mind, the agitation, when the fetters were burst asunder, were not less keenly felt. The conflict of opinions is not easily composed; and the wounds of society take a long time to heal. A want of the chief necessities of life raised also mournful complaints in most parishes; but "the Lord is good, a strong hold in the day of trouble." May he be our strength, and our support, and our refuge!

That God who can subject all things to his mighty power has wrought various remarkable changes. Heathens renounce their idols, and pay adoration to the living God. Jews bend their knees before the cross; Christians return from the error of their ways to their Father's house, which, like the prodigal son, they had forsaken. Although the enemy is, no doubt, active in sowing the tares of discord, deceit, and hypocrisy, still we must admit, that in general, a purer seed is sown in the fields of the church of God. The bright rays of truth have long since dispelled the gloom of superstition: and although in the conflict between truth and unbelief, the success has varied, yet, He who is both the "Counsellor," and the "Mighty God," continues his victorious career; and the weapon in his hand is, "the sword of the Spirit," which is, "the word of God."

In all parts of the earth, the most active exertions are carried on for making known the counsel of God for our salvation. Even within the sphere assigned to us, the distribution of the Holy Scriptures has been greater than at any other period. But "let him that glorieth, glory in the Lord."—For, "He is worthy to receive the praise, and the power, and the glory."

The duties more particularly incumbent on us, are, first, to encourage and uphold a spirit of charity, so essentially necessary for supplying the means of attaining our praise-worthy end: secondly, to exercise judgment and discrimination in selecting the objects; and lastly, to maintain a well regulated zeal in husbanding and apportioning the funds which the hand of benevolence confides to our charge for this excellent purpose. But in *this* cause, which is in a peculiar manner the cause of God and our neighbour, it might be assumed, that the admonition of a mortal is superfluous.—Yet, who would not avail himself of the opportunity of acting his part, even though it be superfluous, who feels, that this will probably be the last he shall ever be indulged with? I am become old, and

satiate with living; I am full of days, and upon the verge of my 80th year, and soon will my now faltering voice be lost in the silence of the grave. My calling has been a preacher's work; and, although my age has precluded me from the active labours of that holy office, yet the Lord, in his mercy, has for some years past permitted me, as on this occasion, to pay my tribute of regard to a beloved assembly of friends. This too, it is likely, the infirmities of age will no longer admit of. I therefore take my leave of you, with this heart-felt wish, that you may cling with all your love to the word of God, give it your most serious consideration, and follow its dictates as his obedient children; and that, through your charity, it may be plentifully distributed among your brethren and sisters in Christendom. O may you, and, through you, a multitude, guided by his divine doctrine, become wise unto salvation. Amen.

From the Monthly Paper containing the Business of the Committee of the Russian Bible Society, at their Meeting, December 20, 1817.

THE desire after the reading of the word of God is increasing day by day. Poor people are incessant in supplicating us to let them have the Bible gratuitously; and when they have received a copy, are unable to express sufficiently the high sense they entertain of its value, and their gratitude for the gift. A Bailiff at Ranenburg, writes, "I am now completely happy, and enjoy the hours of leisure from business in the circle of my family, by partaking of the delightful food which the reading of the word of God affords me. May the merciful God grant, that this seed may spring up in me, and my children, and bring forth heavenly fruit."

A peasant in the government of Saratoff, writes, among other matters, as follows:—"The gift of the Bible is to me an invaluable treasure, and my soul quenches its thirst from the fountain of eternal life just as the parched earth is refreshed by the rain from heaven.

The correspondent of the Society in their branch at Keiff, in a letter full of joyous feelings at hearing of the progress of the Russian Bible Society, expresses himself in the following terms: "What pleasure must it afford to that pious Association, to behold well organized Societies spreading over continents and islands, among cultivated nations in populous districts, and among wandering tribes; in countries near to us, on which the light of the Gospel has long shone; and in the most remote ones, which have not yet beheld a single ray of that light; among men whose minds are cultivated by science, as well as those who have not had an opportunity of obtaining such knowledge for the improvement of their intellectual faculties! What joy must they not feel on observing, that among these various classes the word of God is dwelling rich-

ly—that evangelical doctrine begins powerfully to impress the mind—that the law of the Most Holy converts the soul ;—and that the will of our Heavenly Father is the rule of our life, thoughts, and actions ! The blessing of God is, in truth, conveying saving health unto all nations. Thus the inspired prophet of old, foreseeing the establishment of the kingdom of Christ, exclaimed, “The Lord hath made bare his holy arm in the eyes of all nations, and all the ends of the earth shall see the salvation of our Lord !”

“As the root of the Bible Society is holy, its branches will be holy also. This pleasing prospect excites in our minds the hope, that, with the assistance of the grace of God, every father of a family, firmly grounded in faith and love for the word of God, will soon be able, surrounded by his children, who wait for his edifying lessons, to begin them by saying ; “Come, ye children, hearken unto me, I will teach you the fear of the Lord.’ May the Lord soon grant the accomplishment of this hope to the heathen, who, wandering in the darkness of ignorance, have not yet come to a knowledge of the truth, nor listened to his gracious voice !”

From the Report of the Proceedings of the Rendsburg Bible Society, to the end of January, 1818.

The Rendsburg Bible Society, organized on the 1st of March, 1816, still pursue their course without interruption ; and are bound gratefully to acknowledge, that the Lord has blessed their feeble endeavours with success. They have great reason to deplore the loss of a noble Patroness, the Countess Julia of Reventlow at Emkendorf ; who, at the close of the year 1816 terminated a life full of suffering, but wholly dedicated to the promulgation of true Christianity. Although this now glorified saint groaned for many years under the burthen of disease, and had to struggle with unutterable bodily pain, her spirit was active to the last moment of her existence, and her thoughts were constantly fixed on the one thing needful. Her capacious mind entered with wonderful activity into the great cause of the diffusion of the word of God, and promoted, even from a sick bed, by her example, and unabated energy, the diffusion of the Holy Scriptures to such a degree, that she has erected a lasting monument to herself in the hearts of all who are friends to the divine word, and has brought forth fruit which will remain. However great this loss is to the Rendsburg Bible Society, it would be an act of injustice, were they not gratefully to acknowledge, that, during the last year, many warm friends of the Bible cause were found ready to co-operate in its furtherance, by donations or annual subscriptions. Some small associations have taken place in Jevenstedt, and Flasmoor, and the clergy in several

parishes have united with the school-masters to investigate the actual deficiency of Bibles, and to supply those who might be desirous of possessing them.

From the Rev. W. A. Voppel, Counsellor of Consistory, to the Reverend Dr. Schwabe.

Eisenach, January 27, 1818.

The assembly which met in the Town Hall, for the purpose of establishing the Eisenach Bible Society, was very respectable and numerous. The chief men of the town and the neighbourhood attended. Our General Superintendent addressed the meeting, explaining the nature and importance of the object, and warming their hearts in its behalf; after this I reported what had already been done, directed the attention of the audience to the great want of the Scriptures in our country, and encouraged them to sign their names as subscribers and benefactors to the Society. This was immediately done, and not one of the persons assembled declined. The Honourable Privy Counsellor, Von Goechhausen, was chosen President, a nobleman of much zeal for the good cause; but, as his great age begins to weigh heavy on him, our worthy, vigorous, and very active General Superintendent was attached to him as Vice-President. All the members of the Committee are not only men of great respectability, but also animated by an ardent zeal for the important object. Thus, at length, the work has been brought about, which for years I have been labouring to accomplish. The day of the establishment of our Bible Society proved a great comfort to my mind; I know the importance of it to my country, as I am acquainted with the spiritual wants of the people, and *their desire after the word of God*. Very many among us are destitute of this precious book. A few weeks ago I inquired in our school, and there were 60 children whose parents had no Bible in their possession, much as they want it for their instruction. I am daily applied to, both personally and by letter, for copies of the Scriptures. The blessing of the Lord evidently rests upon the money you intrusted to me; I am continually receiving some addition to it from one quarter or another: thus, for instance, our funds were increased by the produce of a discourse which I delivered on the occasion of the bringing in of the first fruits of the harvest, which enabled me not only to distribute a number of Bibles, to children and adults, both in the town and in the country, partly gratuitously, partly at a very low rate, but also to present the grown up children of the working School of the Ladies' Association with a Bible each, on the day of the Jubilee of the Reformation, and to make a donation of a number of Bibles to a newly established Free School for the poor.

From a Correspondent in a Catholic Town in Germany.

February 6, 1818.

Last month we had to cope with a fresh class of applicants for New Testaments ; namely, the soldiers, who were eagerly demanding copies, which, they said, they had such excellent opportunity of reading in their leisure hours in the barracks. No less than 200 applied in the course of two days. We had at that time no stock of bound copies, and yet were much concerned lest delay should cool their zeal, when, at the very instant, there arrived from Professor Von Ess, several packages, containing 150 bound copies of his New Testament, for which we had not previously made any particular request.

We likewise have profited by opposition. From every quarter applications are making for Bibles. People are desirous to know what may be contained in the *forbidden Book*, and many are made acquainted with it through their curiosity. The Jews likewise request copies, and we have dispersed to them upwards of fifteen. A Rabbi, whose attention I directed to the sermon on the Mount, causing him to observe the greater purity of the moral precepts contained in it, in comparison with the letter of the Old Testament, ran joyfully away, holding his finger upon the chapter, full of zeal to communicate this discovery to his disciples. May the Lord bless the scattered seed.

From a Correspondent on the Borders of Switzerland.

January 25, 1818.

SEVERAL young Catholic clergymen are zealously engaged in the distribution of the New Testament. One of them could not rest till every family in his parish was provided with a New Testament ; part of the number he paid for out of his own purse.

From the Reverend William Milne.

Malacca, December 27, 1816.

HAVING obtained permission to open a weekly lecture for the benefit of the Chinese, in the Temple of Ta-peh Kung, the place is sometimes full ; and it would, I think, be gratifying to the members of the Bible Society to see half a dozen New Testaments taken out, and opened in this idol's temple by the heathen, in order to search for the text, or to look over the passage explained. This is usually the case. There are some who had received the Chinese Testaments two years ago. They bring them from their houses, and carry them back when the service is over. How great a blessing will the Bible Society prove to the world ! How important its assistance to Missionaries !

The Epistle from the Yearly Meeting, held in London, by adjournments, from the 21st of the fifth Month, to the 30th of the same, inclusive, 1817. To the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland, and elsewhere.

DEAR FRIENDS,

The love of our Heavenly Father has prevailed in this our annual assembly. It has united us in the fellowship of the Gospel, and has extended to our dear absent brethren. Under this influence, our confidence has been renewed, that the foundation upon which the righteous in all ages have built their faith and their hope, is for ever immutable. Notwithstanding our own infirmities, and the discouragements which surround us, we have felt the consoling persuasion that the Lord is still mindful of us. He who hath blessed us and our forefathers with many tokens of his Divine regard, is yet waiting to show himself gracious; and by the Spirit of his Son is calling us to purity of heart, and to holiness in all manner of conversation. May we then consider the sacred duties which devolve upon us as Christians; the awful responsibility we are under as to a right use of all those gifts and talents with which we have been intrusted; and the necessity of becoming a more spiritually minded people.

In turning our attention to the state of the Society as it has been now laid before us, the proper employment of the first day of the week, the day more particularly set apart for public worship, is a subject that has claimed our serious attention. It is no small privilege to be living in a country where much regard is paid to this duty, and it highly becomes us to be careful that our example in this respect be consistent with the profession we make to the world. We desire that heads of families, and our younger friends also, may closely examine whether they are sufficiently solicitous to improve that portion of this day which is not allotted to the great duty of meeting with their friends for the purpose of Divine worship. To those who are awakened to a due sense of the eternal interests of the soul—and oh! that this were the case with all—we believe that these intervals have often proved times of much religious benefit. Many have derived great increase of strength both at these and other times, from retiring to wait upon the Lord; from reading the Holy Scriptures with minds turned to their Divine Author, in desire that he would bless them to their comfort and edification; and from perusing the pious lives and experiences of those who have gone before them. But we avoid prescribing any precise line of conduct, believing that if the attention be sincerely turned unto the Heavenly Shepherd, his preserving help and guidance will not be withheld.

Those of the class whom we have just been addressing, may sometimes feel that their faith is low, when about to attend their meetings in the course of the week, it may be, under great outward difficulties. These sacrifices of time, and opportunities of withdrawing from worldly cares, have been blessed to many: they have proved, in seasons of deep trial and discouragement, times of refreshing

from the presence of the Lord. The waiting, dependent mind has thus been enabled to put on strength to persevere in the Christian course; and under the pressure of many troubles and perplexities, to experience an increase of faith in the merciful and omnipotent care of our great Creator. Be encouraged then, dear friends, not to neglect your meetings, however small; but to believe that by a diligent attendance of them, and a right engagement of mind therein, you will be strengthened to fill up your stations as faithful and devoted Christians.

In a well-ordered family, short opportunities of religious retirement frequently occur, in which the mind may be turned in secret aspiration to the Author of all our blessings; and which have often proved times of more than transient benefit. It is our present concern that no exception to this practice may be found amongst us; whether it take place on the reading of a portion of the sacred volume, or when we are assembled to partake of the provisions with which we are supplied for the sustenance of the body. On these latter occasions, may the hearts of our young friends also be turned in gratitude to God, who thus liberally provides for them. May the experience of us all be such, that we can adopt the words of the Psalmist, "Evening, and morning, and at noon, will I pray."

In our last year's epistle, we had to remark the failure of some of our members in paying their just debts. We have been again deeply pained on finding that some disgraceful cases of this kind have since occurred. Whilst we lament the condition of such as have thus wounded their own peace, and brought condemnation on themselves, we also feel very tenderly both for the near relatives of these, and for their creditors who have suffered through them. In advert-ing to these cases, it is our solicitude that the misconduct of those to whom we allude may be a caution to others. At all times, but more particularly in the present depressed state of trade and commerce, it will be very useful for friends frequently to inspect into the state of their own property, to keep their concerns within proper bounds, and so to confine their wants within the limits of Christian contentment, that should any unforeseen reverses be experienced, they may look back with feelings of conscious integrity. And we would especially recommend to friends of discrimination and sound judgment, in kindness and love to watch over their brethren for good. Great advantages would result from early, repeated, and private advice to young tradesmen, who from temporary success and inexperience may be in danger of exceeding their capital, and of imprudently extending their business.

Our sympathy is much excited for those, who after fair prospects, have, from a sudden depreciation of property, been subjected to many difficulties. We wish kindly to encourage such of these as have it still within their power, to a timely contraction of their domestic expenses. And we desire that their trials may be lightened by beholding in their offspring a disposition to industry and economy, and a willingness that their expectations should not exceed those

limits which become a Christian character: this we believe would ultimately tend to their greatest good. Before we quit this subject, we would remind our friends of the former advice of this meeting, that where any have injured others in their property, the greatest frugality should be observed by themselves and their families; and although they may have a legal discharge from their creditors, both equity and our Christian profession demands that none, when they have it in their power, should rest satisfied until a just restitution be made to those who have suffered by them.

The amount of sufferings reported this year, for tithes and other ecclesiastical claims, and a few demands of a military nature, is upwards of fourteen thousand four hundred pounds. We have received epistles from all, except one, of the Yearly Meetings on the American continent. From these we observe with pleasure, that besides a watchful care to support the testimonies of our own Society, our brethren beyond the Atlantic are engaged in various acts of benevolence for the welfare of their fellow-men.

Dear young friends, our hearts are warmed with love to you. We desire that it may be your frequent concern to seek for an establishment on the only sure foundation, and to wait in humble watchfulness for the teachings of the Heavenly Instructor. If conflicts of mind should attend you, and prove painful and humiliating in their nature, this is no cause for dismay. Those who steadily pursue the path of a true disciple, will, through the goodness of the Lord, at times be permitted indubitably to feel that they are the objects of his paternal regard. Thus they will have cause to acknowledge the great benefit of patient religious exercise. They will from their own experience know an increase of true faith in the power and perceptible support of the Holy Spirit. Ascribing this to the free gift of God in Christ Jesus our Lord, they will become firmly persuaded that the tendering power of Redeeming Love, though undervalued by too many, is above all things precious. We are consoled in the belief, that the feet of many of our beloved young friends have been turned into this path. And it is our earnest desire, that neither the fear of man, the offence of the cross, an aversion to the simplicity of the Truth, nor the activity of their own wills, may interrupt their progress; but that they may, through the unfoldings of Divine counsel, come to know an establishment in that faith which giveth the victory.

And, dear friends, you who love the Truth, and who are in the vigour of life; feeling as you must the many blessings of which you have been partakers, and the privilege it is to be employed, in the smallest degree, in the service of the Lord, let it be your concern to offer your hearts to his disposal, and, under his sacred guidance, to become devoted to the support of his cause.

May our dear elder brethren and sisters, though often depressed on various accounts, be, by continued watchfulness unto prayer, endowed with capacity to trust in God. May they receive that Divine

support which will enable them acceptably to endure the remaining trials of time ; and, being preserved in liveliness and meekness of spirit, be prepared to enter into rest everlasting—Farewell.

Signed in and on behalf of the Meeting, by

WILLIAM DILLWORTH CREWDSON,
Clerk to the Meeting this Year.

FOR THE CHRISTIAN HERALD.

Letter from a Friend—ON RUINS.

June 25, 1809.

We have often, my friend, conversed together on the effects of ruins on the mind. We have felt that chilling sadness which steals upon the soul when we have seen the proudest structures of human art, and the noblest efforts of human genius, alike subject to decay, alike destined to oblivion. With what melancholy sensations have we viewed the towering grandeur of *Palmira*, now mouldering into dust ; and the beautiful ruins of *Balbec*, now encumbering the plains which they once adorned. When we behold all that elegance of ornament which wealth could purchase or luxury desire, which art could form, or genius could invent, the unheeded subject of a decay so complete, of a ruin so universal, must not pride go out, and ambition stand appalled ? But, my friend, a nobler monument than *Balbec* or *Palmira* boasts, is fallen. 'Tis *Man* ! *Man*, the workmanship and device of *Him* who formed and governs nature. If we weep that human magnificence must yield to decay, why should we pass unheeded by the grave of man ? 'Tis here, my friend, the honour, the wealth, and the glory of this world have retired, "to feed the worm and moulder into dust."—Here those who once were rolled in pomp, who once were pampered in luxury, and charmed by the syren voice of flattery, must sink together. Where are the *triumphal arches* of conquerors ? where the *statues* of heroes, and where the *palaces* of kings ?—Tumbled to the earth by the rude hand of time, or hastened to destruction by the promiscuous pillage of modern barbarians.—But where are these heroes, conquerors, and kings ? Why should they desert these former scenes of their luxury ? Why forget these proud memorials of their honour ? Alas ! they as well as their monuments of grandeur, *sleep in Oblivion's tomb* ! Their dust is wafted on every breeze, and the incautious foot of every stranger violates the ashes of the illustrious dead ! But let us, for a moment, my friend, repair to the silent abodes of those who occupied the middle station while in life. How still and solemn is the scene. As we enter these regions of long and dread repose—how do the thousand concerns of life drop from around us, and sink beneath our care !—No marble monument designates the place of their interment ;—no proud inscription tells the world their glory—

"But o'er these bones, from insult to protect,

"Some frail memorial is erected high ;

"With uncouth rhymes and shapeless sculpture deck'd,

"Implores the passing tribute of a sigh."

And indeed, my friend, this common lot of humanity deserves a sigh; but not for the dead, 'tis for ourselves. Contemplating this destination so certain, this doom so awful, what heart but the Christian's does not tremble? And where are our schemes of pleasure? our projects of ambition? where is the pomp of power? and where the "insolence of office?"—These are regarded as too trivial for thought. Death, judgment, and retribution, are now the awful subjects on which our minds are employed; life is reviewed; characters are examined, and religion esteemed. A thousand pious resolutions are formed. We live indeed; but solemnity stamps new features on our very existence. These little tufted hillocks, these tombs of the silent dead, speak a language which all must hear, and which all may understand.

"Time was, like you we life possess,
"And time shall be, when you shall rest."

Yes, my friend, soon shall it be—soon shall our probation terminate—soon shall our friends be clad in the vestments of mourning, and soon shall these sad offices which we have discharged to others be performed to us. "Slow through the church-way-path we saw them borne," is the language we may apply to thousands. Do we reflect that this is our fate? and do we remember that it advances with a step as sure as time and rapid as thought?—that it is a fate which our vigilance cannot prevent, nor our efforts baffle? A consideration so solemn should induce all to action. Our world is a mighty mass of ruins. There we have seen mingled together, in one common destruction, the altars of religion and the abodes of vice, the temples of God, and the seats of human science; regal magnificence and rural wretchedness; the halls of legislators and the tombs of heroes. With this mighty collection our bodies soon must mingle—this destiny we cannot escape. But, my friend, there is one ruin more awful than all others, which we may prevent—the eternal ruin of our souls. A desolation so tremendous, yet so certain and permanent, we may prevent, but we cannot repair. Let us then arouse all our dormant faculties to vigilance. The season of repose is over, 'tis time for action. Soon shall a long repose weigh down our eyes in death—a repose from which we must awake to an endless happiness or an interminable misery. Yours, &c.

BRITISH AND FOREIGN BIBLE SOCIETY.

To the obliging attention of an estimable correspondent in Liverpool, the Editor of the *Christian Herald* is indebted for a copy of the *Fourteenth Report* of the British and Foreign Bible Society. Its contents are of the most animating description. It exhibits the zeal and exertions of Christians in various parts of the world to be greatly augmenting; and the beneficial results of their labours, to spread the word of life, furnish abundant evidence that the

work is truly of the Lord; that it is blessed with his smiles, and accompanied by his power, in accomplishing his gracious designs towards our fallen world. The increasing disposition among the Roman Catholics, not only to peruse it, but to aid in circulating it more extensively, and the desire manifested to a considerable extent by Jews, Mahomedans, and Pagans, to peruse and converse about its sacred truths, add fresh interest to the relation given of the operations of that stupendous Institution which has been so eminently instrumental in producing these blessed effects.

We have room in this number for only a few extracts from the above mentioned Report. The remainder will appear in course. We shall not observe the order in which the matter is arranged in that document, but select it in a manner deemed most suitable for our publication.

The following account is given of the distribution of the Scriptures from the Depository in London:—

Faithful to the duties of their appointment, your Committee have attended to the applications made to them from various quarters: and have distributed copies, in different proportions, to the following places:

EUROPE.

Russia—France—Switzerland—Wurtemberg—Sleswig-Holstein—Konigsberg—Neuwied—Freyburg—Hamburg—Rostock—Kreutznach—Hamm on the Sieg—Cologne—Waldeck—Madeira—Italy and Malta—Smyrna.

DOMESTIC.

Ireland—Sunday School Society—Donnegal—Hibernian Society in London, for their numerous Schools—For School-masters and others in the South of Ireland—Belfast—Ballymena—For poor Irish in London—Convicts at Sheerness, and proceeding to New South Wales—Portsmouth—German Emigrants—Poor Italians and other Foreigners in London—The Guardian Society—Society for the Relief of Distressed Seamen.

ASIA.

Isle of France—Malacca and Penang—Ceylon.

AMERICA and the WEST INDIES.

Canada—Cape Breton—Philadelphia—Demerara—Nassau, New Providence—Honduras—Scotch Colony in Upper Canada—Hayti—Barbadoes—St. Christopher's—Nevis—Jamaica—Antigua—St. Vincent's—Tortola.

The number of copies issued in this manner, and to Subscribers, &c., at cost and reduced prices, from the 31st of March, 1817, to the same period in 1818, is,

89,795 Bibles, and 104,306 Testaments;
making, with those circulated at the Society's expense, from different presses on the Continent, the total issued by the British and

Foreign Bible Society, in somewhat less than thirteen years, more than **TWO MILLIONS** of Bibles and Testaments.

The Domestic occurrences of the past year, though not distinguished by any new or peculiar features of interest, have been such as to furnish the members of your Society, and the friends to the general cause, with ample matter of congratulation and thankfulness.

The extent to which the formation of Auxiliary Societies had previously been carried, left little ground upon which Institutions of this nature could be erected. When it is considered that the number of Auxiliary and Branch Societies in Britain alone, amounted, at the close of last year, to nearly 500, independently of Bible Associations; and that scarcely a county in the Island was destitute of one or more of these Auxiliary Establishments, it is with no less surprise than pleasure that your Committee are enabled on the present occasion to report so respectable an addition to their number.

Of those which will appear in the general List, your Committee regard it as their duty to specify, with particular commendation, "The Merchant Seamens' Auxiliary Bible Society."

The object of this Institution, (which was formed on the 29th of January last in the Egyptian Hall, at the Mansion-House, London, under the auspices of the Lord Mayor, and various Noblemen, Gentlemen, and Merchants of the first consideration,) is, "to provide Bibles for at least, 120,000 British Seamen, now destitute of them:" and with so much vigour and judgment have its proceedings been commenced, that within two months after its formation, 133 outward-bound ships, containing 1721 men, were visited at Gravesend, by the Society's Agent, Lieutenant Cox; and 580 Bibles and Testaments were gratuitously distributed among them.

It is most gratifying to learn, from the weekly reports of the Agent, that (a very few instances excepted) he met with a cordial reception from both the officers and men. On hearing him deliver his message to the Commander of one of the ships, a common seaman exclaimed, with visible emotion, "Thank God, there are some who care for our poor souls." The Captain of a Swedish vessel wanted words to express his gratitude for a Bible, and could scarcely believe it was a gift: saying, "It is very good, very good indeed: we pay a great deal of money for God's Book in my country." And while the Captain of a French vessel was reading the Testament which he had received, his crew was observed to be looking over his shoulder, with the most serious countenances, anxious to know its contents. Such have been some of the immediate effects of the Merchant Seamen's Auxiliary Bible Society.

On the importance of this Establishment to the Mariners themselves, their immediate employers, and the community at large, your Committee consider it unnecessary to expatiate: it will, they trust, be deeply felt by every British subject; and more especially by those who, from considerations of property, occupation, or

connexion, have, in addition to the paramount obligations of religion and humanity, a personal interest in the spiritual and moral improvement of the commercial marine.

Another source from which by much the largest proportion of additional aid to the local, and eventually to the general, interest of your Society has been derived, is the zeal so laudably manifested by the Female part of the community. Desirous of turning this zeal, which had already displayed itself in the formation of "Ladies' Bible Associations," to advantageous account, your Committee examined the Regulations by which their proceedings were governed, and issued them in a revised form, in the hope that they might be found serviceable, in giving to that class of exertions a prudent and useful direction. The model suggested in the circular referred to, has, with few exceptions, and those arising altogether, it is believed, out of local peculiarities, been generally adopted; and the effects already produced encourage the expectation of the most pleasing and beneficial results.

As an example, under this head, the Liverpool Ladies' Auxiliary Bible Society, with its Ten Associations, deserves to be particularly cited. In the production of this system of Female Auxiliaries, (to which, as well as to by much the largest proportion of these Institutions throughout the country, the personal exertions of Mr. Charles Stokes Dudley, essentially contributed,) the zeal, the talents, and the influence of more than 600 Ladies, embracing many of the most respectable and pious females in Liverpool, and its vicinity, were called into exercise under the patronage of the Countess of Derby, and other Ladies of rank. The union, harmony, and co-operative spirit which characterised the establishment of these Eleven Auxiliaries; the systematic energy with which their proceedings have been conducted; and the extraordinary fact of their having within three months obtained 7292 Subscribers, issued 1338 Bibles and Testaments, and raised more than 970*l.*, unanswerably demonstrates the practicability of engaging Females to occupy a most useful and efficient department in this work of benevolence; and justifies an assertion of your Committee, (which they here repeat,) that Associations of this description, "if regularly constituted, and discreetly administered, are likely to become an instrument of extensive and permanent good."

[The Report thus speaks of this country :—]

In AMERICA the cause continues to flourish; and the correspondents of your Society report, from time to time, such particulars as evince that the Scriptures are rising in estimation among a great proportion of the inhabitants of the northern division of that vast Continent and its contiguous islands and settlements.

But it is to the AMERICAN BIBLE SOCIETY, as combining nearly all the Local Institutions in one grand Association, your Committee must principally look, in order to ascertain the progress made by the common efforts in the American Union.

"The formation of this Society" (to use the language of its Committee) "was hailed as a great and glorious era in the history of the country: and its means of accomplishing the important end of its formation, have been increased with more than ordinary rapidity." In justification of this statement, it may be observed, that at the close of its first year it numbered more than 80 Auxiliaries: and how greatly that number must have increased, may be inferred from intelligence received in September last, purporting, that new Societies were constantly forming; and that the number in existence at that time was believed to exceed 200.

The desire of this National Institution to establish an intercourse of friendship and co-operation with the British and Foreign Bible Society, had been notified, immediately on its formation, by its venerable President, Dr. Boudinot, and replied to by a congratulatory letter, and a grant of 500*l.* on the part of your Society. This disposition was still further evinced, by the more particular expression of it through the Secretary for Foreign Correspondence, the Rev. Dr. Mason, on his recent visit to this country. How well qualified that gentleman was to be the medium of such a communication, those who had the satisfaction to hear his eloquent, liberal, and most impressive address, at the last Anniversary of this Society, will not need to be informed.

Your Committee were not backward in availing themselves of the favourable opportunity afforded by Dr. Mason's presence among them, to testify through him, their high respect for the American Bible Society, and the deep interest they continued to take in every measure which might conduce to its success.

In Asia, in Africa, and in America, the cause has been espoused, and continues to be promoted, with degrees of vigour and activity proportioned to the circumstances of the respective countries; and in the last of these grand divisions, more especially, your Committee feel emboldened to expect, from the newly-formed American Bible Society, a scale of operations, within the benefit of which the largest proportion of the western hemisphere shall be eventually included.

JUVENILE DEPARTMENT.

A FABLE.

AN idle weed that used to crawl,
Unseen, behind the garden wall,
(Its most becoming station)
At last—refresh'd by sun and showers,
Which nourish weeds as well as flowers,
Amused its solitary hours
With thoughts of elevation.

Those thoughts increasing day by day,
It shot forth many an upward spray,
And many a tendril band;
But as it could not climb alone,
It uttered oft a lazy groan
To moss and mortar, stick and stone,
To lend a helping hand.

At length by friendly arms sustained,
Th' aspiring vegetable gained
The object of its labours;
That which had cost her many a sigh,
And nothing less would satisfy—
Which was not only being high,
But higher than her neighbours.

And now this weed, though weak and spent,
With climbing up the steep ascent,
Admired her figure tall;
And then (for vanity ne'er ends
With that which it at first intends)
Began to laugh at those poor friends
That help'd her up the wall.

But by and by my lady sp'd
The garden on the other side;
And fallen was her crest
To see, in neat array below,
A bed of all the flowers that blow,
Lily and rose,—a goodly show,
In fairest colours drest.

Recovering from her first surprise,
She soon began to criticise,—
"A dainty sight indeed!
I'd be the meanest thing that blows,
Rather than that affected rose;
So much perfume offends my nose,"
Exclaim'd the vulgar weed.

"Well, 'tis enough to make one chilly,
To see that pale consumptive lily
Among these painted folks
Miss Tulip, too, looks wond'rous odd,
She's gaping like a dying cod:
What a queer stick is golden-rod!
And how the violet pokes!

"Not for the gayest tint that lingers
On honey-suckles rosy fingers,
Would I with her exchange;
For this, at least, is very clear,
Since they are there, and I am here,
I occupy a higher sphere—
Enjoy a wider range."

Alas! poor envious weed!—for lo!
That instant came the gard'ner's hoe,
And lopp'd her from her sphere;
But none lamented when she fell;
No passing Zephyr sighed "farewell;"
No friendly Bee would hum her knell;
No Fairy dropt a tear.

While those sweet flowers, of genuine worth,
Inclining tow'rs the modest earth,
Adorn the vale below;
Content to hide in sylvan dells,
Their rosy buds and purple bells,
Though scarce a rising Zephyr tells
The secret where they grow.

THE MORAL.

"LET no one think more highly of himself than he ought to think." What a vast alteration would take place in Society if this reasonable rule were to be attended to.

Young people, at the period when they are acquiring knowledge, are very liable to self-conceit; and thus, by their own folly defeat the great purpose of instruction; which is, not to make them vain, but wise. They are apt to forget that knowledge is not for show, but for use; and that the desire to exhibit what they know, is invariably a proof of their acquirements being superficial.

Besides, like most other faults, self-conceit is no solitary failing, but ever brings many more in its train. They who are very desirous to shine themselves, are always envious of the attainments of others; and like the weed in our fable, will be ingenious in discovering defects in those who are more accomplished than themselves.

There are three things which those who are conscious of a tendency to self-conceit would do well to remember:—

First, That this fault is always most apparent in persons of mean minds, and superficial acquirements: a conceited person may, indeed, be *clever*, but never can become *great*.

Secondly, That however they may suppose this weakness to be concealed within their own bosoms, there is no fault that is really so conspicuous, or that is more impossible to hide from the eyes of others.

Thirdly, That it is highly offensive in the sight of God; and wholly inimical to moral and religious improvement.

Now, is there any gaudy weed who would fain become a sterling flower? Let such be assured that this wish, if prompted by right motives, and followed up by sincere endeavours, will not be in vain. But let it be remembered, that such a change can never be effected by merely adopting the colours and affecting the attitudes of one. This would be but to become an artificial flower at best; without the grace and fragrance of nature. Be not, then, satisfied with imitation; which, after all, is more laborious and difficult than aiming at reality. Be what you would seem to be; this is the shortest, and the only successful way. Above all, "be clothed with humility; and have the ornament of a meek and lowly spirit,"—for of such flowers it may truly be said, that, "Solomon in all his glory was not arrayed like one of these." *Youth's Mag.*

ERRATUM.—In our last Number, page 221, 15th line, for *Rev. Thomas F. Skillman*, read *Rev. Robert M. Cunningham*.